The New Unity

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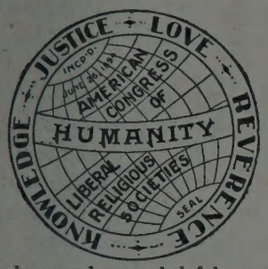

TO unite in a larger fellowship and co-operation, such existing societies and liberal elements as are in sympathy with the movement toward undogmatic religion; to foster and encourage the organization of non-sectarian churches and kindred societies on the basis of absolute mental liberty; to secure a closer and more helpful association of all these in the thought and work of the world under the great law and life of love; to develop the church of humanity, democratic in organization, progressive in spirit, aiming at the development of pure and high character, hospitable to all forms of thought, cherishing the spiritual traditions and experiences of the past, but keeping itself open to all new light and the higher developments of the future.—*From Articles of Incorporation of the American Congress of Liberal Religious Societies.*

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Editorial

"Hast thou named all the birds without a gun?
Loved the wood-rose, and left it on its stalk?
At rich men's tables eaten bread and pulse?
Unarmed, faced danger with a heart of trust?
And loved so well a high behavior,
In man or maid, that thou from speech refrained,
Nobility more nobly to repay?
O, be my friend, and teach me to be thine."

Emerson.

LIFE triumphs by what it refuses. The power to say "no" to the small indulgences of life is the power that makes for character.

To live for others is high. Altruism is the latest expression of evolution, but when altruism swings the individual so far that it is willing to crucify conscience for the sake of another, that it is willing to compound with judgment in the interest of a friend, then we need to restore the balance with the divine egotism that says first, last and always, "I must preserve the sanctity of my own judgment, live up to my own highest standards and bless my friends by seeming unfriendly."

THE man for the day is doubtless the man whose eyes are on all sides of his head. The man who looks often around to see who is listening and to note the effect of his words; but the man *for the age*, the prophet of the centuries, the man who serves not a denomination, a political party or a college, not even a race or a country, but who serves truth, who serves humanity, who serves God, is the man whose eyes are in his forehead, who always looks forward and never dares to look around to watch for effects, one who never waits for others to catch up.

ANY careful reader of THE NEW UNITY must recognize in the letter of "J. M. S." in the Correspondence Department of this paper, an exact reflection of the intentions and plain insistances of this paper throughout. All of the representatives of the American Congress of Liberal Religious Societies have always carefully avoided any interference with any field where any liberal organization already had any recognizable foothold or had any likelihood for such. The "headquarters" which we have urged in large cities has always been a joint-headquarters, a coming together of all the liberal forces of that city, at least, in so much of a union as can be secured at the real estate agency, a common roof and so far as possible, a common rent bill, janitor and other service. It is not the fault of the Congress that such a common headquarters has not already been established in Chicago. To this end we are steadily working with brightening hopes of success.

THE Board of the American Unitarian Association at its last meeting again voted a salary of three thousand dollars to its superintendent of the middle west and two hundred and fifty dollars for a half year's expense for "office in Chicago," thus repeating what seems to us to be the grievous mistake of previous years. It looks as though it means to spend another thirty-five hundred dollars or more for another year of *distraction* to the Unitarian work of the west. This money is continually depressing the spirituality of the Unitarian churches of the western constituencies and tends to defeat the high purposes to which they are committed. The time was when this mistak might be attributed to justifiable prudence or misapprehension. The time is coming when such a mistake will become a sin and willful obstinacy. It would be well for those who rejoiced in the action of the National Unitarian Conference at Saratoga last year as a peace triumph to introduce an advisory resolution at the coming meeting of that body at Washington, requesting the American Unitarian Association to accept the spirit of that Conference and to apply the high claims there made. Unless the Unitarians of America begin to practice what they preach their preaching will soon become impotent. The only possible justification of the A. U. A. for spending $500 a year for a nominal "office" in Chicago, situated somewhere in the neighborhood of Lincoln Park on the North Side, instead of co-operating with the Western Conference in its struggle to maintain a working headquarters in the heart of the city, is the fact that nine years ago the latter body declared for the untrammelled fellowship of those who seek freedom, fellowship and character in religion, a declaration identical to that which according to the interpretation of a large number of its friends, the National Conference unanimously adopted at Saratoga last year.

OUR readers will note with interest the report of the meeting of the Board of Directors of the Liberal Congress in our News column and it is for us to add that the meeting was free, cordial, earnest and unanimous. The disposition was manifested by all present to give to Mr. Judy's scheme the benefit of fair discussion and frank trial but it was equally manifest to the members present that it would be suicidal to the organization and disloyal to our opportunities to forego any possible activity and suspend any legitimate missionary work, because of the cry of "another sect." The Congress has not, does not contemplate and cannot interfere in the work of any of the so-called "liberal denominations." It does not go where they are or can go and will not try to do what they are willing to try to do. It does not yet appear that the Congress is in danger of accomplishing too much work but the members of the board expressed a unanimous determination to do all that lies in their power in every available way to bring about a synthesis of individuals who are in accord with the spirit of the Congress, in localities where without such a synthesis any organization in the interests of the re-

ligion based in the "great law of life and love" would be impossible. After that the Congress will do all in its power to bring about a synthesis of the societies of whatever name, who may be working towards this basis. Finally, it will welcome any federation or denomination that are willing to work on this broad basis, but it cannot presume to dictate such a federation and it is not justified in suspending or waiting for such a confederation. It is the purpose of the Congress, as expressed by the directors present, to do all within its power on all three of these lines and to keep itself still open for the new suggestions and larger usefulness. Much sympathy was expressed with the recommendation of Dr. Momerie and it is quite likely that the committee will take advantage of the wisdom born out of experience and recommend such modification of name as will enable the Congress to front the largest constituencies and the widest opportunities, which the world offers it.

We would like to make our own this editorial note from our colleague, *The Reform Advocate*, substituting the word 'minister' for 'rabbi.' There is nothing in the reasoning of our contemporary that is not applicable to the duties and opportunities of the Gentile minister as well of the Jewish rabbi: "At the Prison Reform Congress held this week in Denver the warden of the Eastern Illinois Penitentiary took occasion to put himself on record as unqualifiedly opposed to the convict-contract labor system, because it enriches the contractor and ruins the convict. We remember that a few years ago a Jewish minister presumed to voice similar sentiments when the question of abolishing the system by constitutional amendment was before the people of his state. Oh! what a shaking of the heads, a pointing of the fingers and a wagging of the tongues there was! The notion of a rabbi to presume to have an opinion on a matter of this kind and to express it! Was it not his business to preach religion? What concern of his how certain industries were organized and what the secret of their prosperity was? What did he know and understand of these things after all? It is true this storm of criticism could not and would not gather now in this minister's congregation. They have learned to appreciate that no questions are so intensely religious as are the sociological. But there are congregations among us, and they are by no means in the minority, whose bosses still insist that the pulpit should be extremely eloquent on things about which no man has ever attained unto certain knowledge, but should be absolutely silent on the burning moral issues arising out of the exclusively capitalistic organization of society. And still both Bible and Talmud brim with discussions and measures and ordinances lying in this very field! That Jewish pulpit, we apprehend, is most loyal to the principles of Judaism which leaves the 'hidden things,' the mysteries of speculative theology, the מעשה בראשית (creation) and מעשה מרכבה (theosophy) severely alone while throwing the searchlight of Jewish principles on the realities of this life and age. That the 'impractical' rabbi is often by study and observation as well fitted to have an opinion on these matters as are 'practical men,' the concurrence in his judgment by the warden may be held to suggest."

The Temptations of Wealth.

However complicated the problems of money are in their economic and sociological bearing, it is a matter of universal consent that the pursuit of wealth is always in danger of becoming ignoble, and that the best of possession has been and always will be something to control. The seductions of gold are tremendous. The love of ownership, the passion of accumulation has in it a brutal origin and the soul must early learn to resist this hunger, the conscience must become prohibitive, and be prompt with its refusals, else the individual becomes party to the great atrocities of modern capital, the awful cruelties of modern trade, the terrible tyranny of too many of the so-called "successful men." However we may state the object of life, no one will claim that the amassing of gold is a legitimate pursuit of the human soul and still the golden calf is the idol before which many of our young men bow, and a bank account is the deceptive mantle that covers many deformities in the eyes of our young women. The temptations of wealth are mighty because the uses of wealth are great. We know not where the limit of legitimate possession may be. We do not know how rich a man may become without selling his own soul. We will not say, although Jesus did, "that it is easier for a camel to enter in through a needle's eye than for a rich man to enter the kingdom of God," but all are agreed that the woman whose diamonds are bought by the virtue of the shop girl whose three to five dollars a week received from the merchant prince, is all there is that stands between her and the grim alternative of starvation, suicide or shame, is decorated with iniquity. All are agreed that the millionaire who drives his brilliant equipage upon the boulevard, bought with money coined out of the midnight toil of the sweat-shops, squeezed out of the toiling man whose earnings have been screwed down to the pauper limit by the competitions and inventions of his factory, or who has acquired his wealth by the still easier road of that speculation in watered stocks and hypothecated bonds made profitable by manipulation and not by earnings, made valuable by combinations and the consequent compressions of others' interest, a process which makes only a single letter's difference between *speculation* and *peculation*. In short any wealth acquired by the inevitable poverty of others, any process of getting richer which compels others to grow poorer is an offense to the moral law. Such a man is a reproach to the humanity he represents and the stench of his wealth is rank in the nostrils of the angels. Somewhere in his life that man failed to assert his higher self. He did not have strength enough to obey the divine "Thou shalt not" of the decalogue and, prince though he may be in outward form, he is a spiritual pauper. Though he may be clothed in purple and fine linen he is a moral invertebrate, a creature without backbone, he is a human mollusk whose strength is on the outside, a creature of rings and allied to the creeping and crawling things, and subject to the divine compassion and may the God who, as the poet says "will not cleave a worm in vain," have mercy upon him.

It is not hard to find where the line is to be drawn if the soul only has power to say "no" at the beginning, "no" to every temptation for any gain that does not carry with it a "*quid pro quo*," that says "no" to every enterprise in the success of which there is not a benefit to the world and cannot be a help to all concerned. The soul must say "I will have none of that iniquity, I will not be party to that extortion, I will starve my body before I will starve my conscience, impale the flesh with cold and hunger before I will blur my soul vision and blunt the sensibilities of my conscience."

The American Humane Society.

It was not an ecclesiastical but it was a very religious body that convened in Minneapolis last week, the annual meeting of the above named society. For two days the large "Ladies Ordinary" of the West Hotel was well filled by representatives of societies scattered from Boston to the Dakotas, from St. Paul to Nashville and possibly further. This body represented an activity last year as gathered from the reports of some ninety societies, that heard 32,259 cries from the children; 6,235 of these cases were followed with prosecutions for cruelty; 33,092 children were relieved from evil and demoralizing surroundings; 42,791 animals found through these societies a human voice to complain for them; 4,238 cases were prosecuted; 102,234 animals were relieved; 21,819 teamsters and others were reprimanded. The total number of cases of all kinds investigated, 143,789.

The discussions of the societies were most interesting, ranging from bull fights to the humane education of children. Resolutions were passed condemning in unqualified terms the halting policy of the Governor of Colorado, who through timidity or indifference permitted the social life of the United States of America to be stained for the first time by the brutal sight of a bull fight at Gillett, soiling permanently the fair fame of the young state of Colorado; asking for more watering troughs by country roadsides and in country villages, appealing to windmill men for contrivances that will make these watering troughs presentable and free from the puddle that is a menace to the health and beauty of the roadside where no sewerage systems exist; and on many other topics. One resolution appointed a commission to examine and report upon the

helps to the humane education of children, nature studies and the ethics that rest thereon. The most important resolution passed was the one asking that all physiological laboratories where vivisection is carried on in any form be thrown open for the inspection of the official representatives of the Humane Societies in the neighborhood, such visitors always to have no right for interference, interruption or comment. This resolution grew out of an exhaustive report by Dr. Albert Leffingwell of Cambridge, Mass., upon the general subject of Vivisection. He is chairman of a committee that has been at work for several years in the most scientific spirit and with the keenest sympathy with scientific investigations and investigators, trying to find what is and what ought to be in this important field. When the work of this committee will be given to the public there will be another important popular contribution to the humane literature of the world.

This society was not without its ministerial delegates. Its efficient secretary is the Rev. Mr. Rowley, Pastor of the Baptist Church of Oak Park, Ill. One of the stirring addresses was made by Father Keane of the Catholic Church of Minneapolis. It was the privilege of the senior editor of THE NEW UNITY to give the evening address at Plymouth Church on "The Silent Companionship; a Study of Our Dumb Kindred," but in the main the convention was made up of laymen and laywomen, and the preacher could not help but reflect upon the unreality of the line that would call the work of the one sacred and of the other secular. The light from on high shone upon the faces of these earnest men and women. They represented religion in its simplest term, piety gone into business.

Reader, do you know about the work of this American Humane Society? Are you doing all you can towards the suppression of cruelty? Whether you answer "yes" or "no", send for printed matter from the Chicago Office or if possible visit it at 560 Wabash Avenue, affiliate yourself with the nearest organization of this kind and if there is no society for the suppression of cruelty in your town or neighborhood, organize one, if no more material is available constitute yourself a society of one.

Prof. Edward Atkinson is about to make the Tuskegee Institute of Alabama, one of his experimental stations on scientific methods of cooking food. In a recent report Prof. Atkinson says: "The most complete application of the principal of boxing up heat and applying it at a moderate degree, has been accomplished by Prof. Booker T. Washington, of the Tuskegee Colored Institute of Alabama, where there are 650 adults, men and women, to be fed every day. Beginning in a small way a year ago, he has lately constructed a very large oven of pine planks plastered inside on wire lathing, with three-quarters of an inch mortar. It is heated with five or six Bradley & Hubbard lamps. In that oven, the tough, stringy southern beef and mutton are made tender, succulent, appetizing and nutritious. Two hundred and fifty pounds of beef are put in every night, and are cooked without any attention after the oven is charged, with vegetables, oatmeal or cornmeal or other food in proportion. A varied nutrition from the products of the country has been attained. The cost of the oven without lamps was $18. A full description of the apparatus, with all the details, is about to be printed in the fourth edition of my book, 'Science of Nutrition,' published by Damrell & Upham, Boston.

The Liberal Congress.

Hospitable to All Forms of Thought: Everyone Responsible for His Own.

Listening to the Waves.

BY J. FRANK WALDO.

I sit upon the pebbly beach
  Enraptured with the scene!
As far as eye can outward reach
  There's naught to intervene
But water, deep, of greenish blue,
And rolling whitecaps which pursue
  Each in their shoreward flight,
  With murmurs of delight!
  Bounding in merry glee;
Speaking unto the attuned ear;—
  And this they say to me,—
That "God in nature does appear;
Seen in the water and the sky;
Seen everywhere—and very nigh!
    Beneath our feet
    Or overhead:
    Nature complete
    Is God," they said.

Christianity.

BY CHARLES K. WHIPPLE.

What is the meaning of the word Mussulman? It means a receiver of the doctrine that there is but one God, and that Mohammed was his chief and latest prophet. It is an epithet of description, not at all of commendation or eulogy. The "true believer" may be untruthful, dishonest, intemperate, avaricious, cruel, profligate, in short a very bad man, however thoroughly a true believer.

What is a Christian? That name, we are told, originated at Antioch. There, it unquestionably meant a Christ-man, or, contemptuously spoken, one of those Christ-fellows; the meaning being, in either case, one who accepted Jesus of Nazareth as The Christ or Messiah of Hebrew prophecy. The epithet was intended to be descriptive, and by no means eulogistic. It was the acceptance of the doctrine in question which made those men Christians, whether their characteristics otherwise were good, bad or indifferent. Paul, and John after him, found many vicious traits remaining among members of the Christian churches to which they wrote. The connecting bond of the members in each church, and of the churches to each other, was allegiance to Jesus as The Christ, and expectation of his speedy coming in the clouds to execute judgment. Was Jesus really that Messiah or Christ which these writers supposed him to be? To ascertain this, we must find what the prophets imagined and predicted concerning that personage.

The three major prophets, Isaiah, Jeremiah and Ezekiel, agree in the following particulars, some of which are corroborated by other prophets. The Messiah was to be a descendant of David, was to rule the children of Israel as David did, was to deliver them from all oppression, collect them from all foreign countries into Palestine, and bring all other nations into friendly alliance with them. (See Is. ix., 6, 7. Jer. xxiii., 5, 6, and xxxiii., 14—17, and Ezek. xxxvii., 21, 22, 24, 25.)

Have these predictions ever been fulfilled? Manifestly not. The Jews are still oppressed, still scattered among all nations, still without a king. If the predictions above mentioned have not been fulfilled at all, of course Jesus did not fulfil them. Of course, then, he was not and is not "The Christ"; and the tradition of nineteen centuries representing him as such has no sound foundation.

This tradition, however, having in its favor the power of numbers and the respectability attendant on long possession, has made the word Christian an epithet of commendation, so that it is now understood to imply not only acceptance of Jesus as The Christ, but goodness, piety, morality, general excellence of character. The Christians so thoroughly agree in making this representation of themselves that their version of the word Christian has so prevailed in current speech as to have gained admission into the dictionaries as a legitimate use of the word.

The character of Jesus needs no vindication. What he really did was vastly better than a fulfilment of the Messianic prophecies would have been. Some of his precepts are not only of universal application, suitable to all times and to every state of society, but are of such excellence as to place him in the highest rank of seers, prophets and teachers. His doctrines of the fatherhood of God and the brotherhood of man, taught with an emphasis and impressiveness never before equaled, make the best foundation for true religion; and his parable of the Prodigal Son teaches an important truth yet unrecognized by the Christian clergy and churches, namely, that no mediator is necessary to introduce His children to their Father, but that God, who loves them, is always accessible to each one of them. But these excellencies of his teaching do not make him The Christ. Still less does the course of life recorded of him allow that epithet. All the evidence is against it. Our use of the word Christ, instead of making it a synonym for Jesus, should be confined to its original and proper meaning.

Eloquence.

BY D. W. N.

It was the last night of the Thomas concerts at the Auditorium. On the stage the fiddlers' bows were swaying in rhythmic harmony. A faint sound, scarcely audible filled the air. It was the wind gently rustling the leaves in a grove. A little brook flowed softly through the woods, whispering to itself. Now and then a bird twittered from a bough.

A strong gust. A storm threatens. Soon the storm is at its height. Branches clash. Trees moan. The wind shrieks. The furies are abroad!

In the silence which followed this grand burst a plaintive cry arose some where in the audience. It was a child's voice. A fitting interlude! for out of the wail of the child, grasping the primitive idea, human eloquence has evolved, this exquisite symphony, the ideal language of emotion.

Over in the Art Institute there stands a relic of Grecian sculpture. It is a ruined statue of the Goddess of Victory. Headless, armless, it is almost grotesque in its mutilation. What is it then, in this senseless marble that thrills the soul of the artist and commands his admiration? Is it not, that here and there, in graceful lines and exquisite proportions are hints of a divine ideal to which it once gave all but adequate expression? Long ago in far-off Greece, the master wrung from Mother Nature her wondrous secrets of form and symmetry, caught the idea in the forms about him and sought to embody it in this masterpiece, his mind's ideal. This, too, was eloquence.

Side by side with the Greek sculptor stands Demosthenes, the orator of antiquity. Monuments of his genius are at best mutilated and fragmentary. Greek

words have lost their subtleties of meaning. The imagination can hardly replace the magic of voice and gesture that was wont to inspire his country-men. But the idea is there. Printed speeches of Demosthenes are vehicles upon which great thoughts have come down to us across the centuries. In them we find the embodiment of civic virtue, love of freedom, hatred of oppression, the abhorrence of political corruption.

The annals of art do not exhaust the range of eloquence. Cadmus laying down his life for his beloved Athens was eloquent. A great painter when a boy was led by his father through a gallery of pictures. Pausing before a work of genius he exclalmed in his ardor, "Father, I too am a painter!"

So looking back upon the master minds who by their eloquence have added to the world's treasure-house of thought, we too may find inspiration to eloquence. We may not all be artists or orators or musicians but eloquence is a quality independent of art or rank or talent. No one is so humble but the spirit within or the spirit without whispers to him some secret that the world needs, and which he alone can impart. Here and there in these unfinished lives of ours nature reveals hints of a purpose unfulfilled, suggests an idea in the real that forever seeks expression in the ideal.

To clothe high thoughts in fitting deeds,
To burst the barriers of creeds,
To lend itself to other's needs—
This is eloquence.

In open hearts it makes its home,
In open minds it rears its throne,
It serves its earnestness alone—
This is eloquence.

The Work of the Liberal Congress.

It seems to me to be a very simple matter, and one easily solved, if we take a large and judicious view of it. It is probably true that the word "liberal" is out of place in the name of the organization, for the simple reason that men who do not belong to liberal churches take part in its work; and there is a desire that evangelical churches should become members. The congress is, first of all, a kind of religious and ethical "clearing house," or common meeting place, for "all kinds and conditions of men" and opinions. To this work no one can object.

But it is urged that no movement can live unless it becomes aggressive, lays out a definite work, and pursues that work with wisdom and energy. This is also true. There is one simple, straightforward course for the congress here, it seems to me; and that is to send out active missioners to do a much needed work. Let there be a clear and frank understanding between the congress and other liberal bodies, and then there will be no need of criticism or disagreement.

There are Unitarian, Universalist, Reformed Jewish, and Ethical Culture organizations for founding new and sustaining weak societies of their respective kinds. Hence this is not the specific, aggressive work of the congress.

Here are two considerations that front all these movements: 1. There are many places "ripe for the harvest" of some form of liberal religion. All the liberal movements combined do not by any means occupy the field. Here is room for the congress to work, and to this no one should object.

2. What kind of societies ought the congress to organize? In the very nature of the case, each locality should settle this matter for itself. We sometimes forget the worth of our plea for congregational independence. Let the society, when organized, choose its own name, and co-operate with as many or as few organizations as it chooses to do. The missioner ought to be a discreet man, and never attempt a new organization where one of the liberal faith already exists. He should encourage people to join freely the liberal church of their choice, after due deliberation and investigation. In the event—and here probably I touch upon the sorest difficulty in the matter—that a Unitarian church desires to become a member of the congress, and cease to affiliate with the Unitarian body, or if an independent church wishes to withdraw from the congress and affiliate with the Unitarians, Universalists, Ethical Culturists, or Jews, in the name of all that is fair, let such society "go in peace." Who has a right to raise a single question against such a change?

If in the organization of societies there are a few Jews or Unitarians or others, and they willingly join and engage in the work of the movements, who can say, Nay? It seems to me that any objection to this line of work, under the circumstances, is out of the question. Let us all work with might and main. Let us co-operate earnestly. Let us think more of the needs of humanity than of any party names, and these seeming difficulties will vanish.—J. W. Caldwell, Associate Minister Non-Sectarian Church, St. Louis, Mo., in *Christian Register* of September 26, 1895.

Those books are the most valuable that set our thinking faculties in the fullest operation. For as the solar light calls forth all the latent powers and dormant principles of vegetation contained in the kernel, but which, without such a stimulus, would neither have struck root downward, nor borne fruit upward, so it is with light that is intellectual. It calls forth and awakens into energy those latent principles of thought in minds which, without this stimulus, reflection would not have matured.—*Colton.*

Old and New.

Star Dust Revealed by a Sunbeam.

Among the fresh "facts" in *The Christian Leader* of Glasgow, Scotland, appears this note: "London is more thronged with Americans than usual; *their clergy swarm even into the pulpits.*

Thirty-one clergymen of Ayer, Mass., have formed a union for the moral and social improvement of the community. Among the clergymen who have thus agreed to stand together are Congregationalists, Baptists, Unitarians, Universalists and one Catholic. Their declared object is: "Fellowship and acquaintance with each other's religious doctrines, local co-operation with each other on the basis of love to God and man, and to the furtherance of social reforms, and the bringing in of the Kingdom of God."

A congregation in Kansas seems to have found a new way of raising funds for their church work. They have agreed to sow 160 acres of land with wheat, and, after deducting a certain sum for rent, devote the rest to paying church expenses. The members furnish teams, plows, laborers and seed and expect to be able to provide preaching for every Sabbath from the proceeds.

What may turn out to be one of the greatest inventions of the age, according to *The Scientific American*, was recently tested at the Homestead steel works. It was a plan for reheating steel by electricity in the Bessemer process, to prevent chilling. A heat was allowed to become somewhat cold, and the electricity was introduced. The molten steel about twenty tons that was lying dead in the ladle, immediately began to boil, and in a few minutes reached a white heat. Over a dozen workmen had their eyes burned badly.

The Word of the Spirit.

"Get thee up into the high mountain; lift up thy voice with strength: be not afraid!"

Spiritual Value of Country and City.

A Comparative Study.

BY JENKIN LLOYD JONES.

"Speak to the earth and it shall teach thee." Job xii. 8.
"And he showed me that great City, the holy Jerusalem, descending out of Heaven from God, having the glory of God. And her light was like unto a stone most precious. * * * and the nations of them which are saved shall walk in the light of it." Revelations xxi. 10 and 24.

The personal element is necessarily large in a sermon. It is a dangerous admission, and still it is true, that the preacher has nothing better to give to his congregation than himself. Truth as it stands unrelated, truth as a part of the universe of God is the province of the essay; truth as it is related to human life, truth as it impinges upon the human soul, truth as it makes for character is the province of the sermon.

After these two months and a half absence I must, as is my wont, bring to you some bit of my experience, some fragment of my life acquired during this rest time. I have taken Job's advice; I have interviewed the earth, spoken to it, and will you let me try to tell you what it seemed to teach to me? I have been to my summer shelter on the hillside, to Westhope on Tower Hill. From my bed by day and by night I have watched the solemn flow of the tireless river. I have communed with creeping and flying things. I have revelled in the silences of breathless evenings and have watched undaunted the rise of the tempest and the fury of the storm.

The first thing the earth gave to me was rest. The ceaseless tug of circumstances, the unending din of the city, the eternal conflict between right and wrong seemed for the time to be lifted out of reach, and there came relaxation of nerve, dreamless sleep, a growing appetite, familiar evidences of health, beatific witnesses to physical restoration and prosperity. These bodily benedictions have their spiritual equivalents. With the soundness of the flesh comes a sanity of the mind, for say what we will, robust digestion makes for moral courage, a steady pulse brings serenity of mind and a good circulation does have to do with the loving life, and fearlessness in the face of death. I know the opposite truth and love to dwell upon the power of mind over matter. Let the mental healer seek his strongest statement and practice his most skilful art, and I will gladly recognize the truth of the one and the legitimacy of the other. But he must not be disrespectful to my bountiful Mother, Earth, she who has cradled me upon her brown bosom, fanned me with her green boughs. She is mother of my thoughts as of my body. She is a trusty nurse who ministers to spirit through body, makes spirit in body, reveals spirit by body. So when we flee from the stifled atmosphere of the city, the pestilence of its alleys, the artificiality of its customs and come back again to the country, we come to the home of the spirit, the cradle of the emotions, the teacher of the heart, because of the health which the country vouchsafes to its children. Political science confidently counts upon the stalwartness of the yeoman conscience. In every great national extremity it has been the strong right arm of the country toiler, the slow but sure movement of the country conscience, the sturdy rustics, the farmer resource that has been the indispensable element in its triumph. In Eng-

land, over and over again, it has been the farmer roundhead against the city cavalier. Peasant France has corrected the aberration of Parisian nobles; the Continental yeomen brought the defeat and surrender of Cornwallis, made corporate the philosophic dream of the Declaration of Independence. The plow boys of the North after a while proved more than a match to the martial chivalry of the South. The earth, then, in giving sound sleep, wholesome fatigue, vigorous appetite, has given to conscience an edge that will not turn, to will a vigor that will not surrender.

But the earth speaks directly to mind. It is the university of the senses. The new intelligence rests not upon the theories of the masters nor the statements of the texts but upon the facts of nature. Knowledge is not now a matter of words but it is an acquaintance with things. The appeal is not now to majorities nor to revelations. The priests dictum does not persuade and so when we flee to the country we flee to the great school of God where his primary lessons are most available. The large perplexing questions of sociology, the mysteries of finance and the confusing labyrinths of taxations and regulations are too much for most minds. Questions of sociology like questions of theology are so large, far reaching and intricate that he is wisest who most readily confesses his incapacity. Wisdom lies in mental modesty. The profoundest solution of them is to give them up. The surest evidence that the mind has little right to speak and that the opinions are worthy of little consideration is the evidence that the holder is "cock-sure" that he knows all about it. There are many great questions which only the fool will claim the mastery of. But in the country the mind is permitted to study the simpler lessons of God. There is a lore of the clover fields and fern beds. There is a poetry of the grass and the flowers. There is a science of the leaf and the bird. From my berth I could study the diligence of the woodpecker, the enterprise of the squirrel and even the mosquito in his aquatic stage;—the wigglers in the rain barrel at the back of the house, were interesting and harmless objects of study. In this age when words are being subordinated to things, when the fairy tales of old are being outgrown by the more fairy tales of science, the country offers measureless inspiration to the mind. The beauty of the meadows has in it an intellectual quality. The butter and cheese maker draws on the latest discoveries of the microscopist. I found last summer the expert bacteriologist of the State University of Wisconsin busy with the bacteria that would make butter taste good. Under one glass globe were the invisible cattle that made butter taste bad. This was the breed easily cultivated, readily produced. Under the other glass were the invisible cattle that made the butter taste good, a rarer breed, harder to propagate and more easily blighted. In the country the inquisitive mind is constantly challenged to delicate investigation, skilful experiment and wise generalization which has measureless spiritual value. On these lines is the spiritual vision of the coming generations to be secured. By these methods are the prophets and seers of the future to be made. The hornet in his mud house which finds secure lodgment on the rafters of some of the Tower Hill cottages; the wasp in his city pavilioned in papier mache of home manufacture; the gnats in their ordered colonies; the mud worms in the pool; the swallows in their rocky catacombs, are humble phenomena, but upon these and such as these rest the foundations of right thinking and upon them will be builded the sound sense, the ordered thought of the future. "The ink of science is more precious than the blood of the martyrs" is a radical saying from the Arabic, but it is a saying to be verified by the history of the future. The observation that makes one equal to the perplexities of the forest and skilled in the manipulation of nature's elements, the thrift of the pioneer, the sagacity of the hunter, are spiritual acquirements. They were the forerunners of Darwin, and Darwin is himself a prophesy. He represents a fraternity yet to come, a brotherhood of men who through science will find communion with the potency of the universe, the eternal power, the ever present and living God. The country is not the place of many printed books. Libraries are elsewhere, but the infinite variety that everywhere impinges upon sight and hearing, the ever pressing marvel of being, aye, and the bewitching beauty, the larger harmony that makes great symphonies out of the chirp of the locust, the trill of the tree toad, the croak of the bull frog, the buzzing of the fly, the sighing of the wind, the bellowing of the cow and the finer notes from the silver-toned throats of the birds, have in them direct mental valne, are themselves creators of intellect and to master them, no, to bring oneself into an appreciation of them requires a finer intellect, a higher imagination than that which shaped and preserved the fairy folk-lore of antiquity. The myths of the world are child science. They indicate the way untrained intellects miss the reality. Those who now speak to the earth are taught more fairy tales than Cinderella, are made familiar with more airy creatures than Puck or Ariel and are brought into immediate contact with greater power than the Titans' might, exceeding that of a Hercules or a Samson. Indolent indeed is the mind that finds not something of this intellectual quickening in the country today. Alas for him who returns from his vacation to his city work untutored by these country forces, with no conscious sense of mental growth and intellectual enlargement. Tower Hill, measured by the western farmers' standard of fertility, is rather a sterile hill-slope. Its sand covering is what the farmer would call "light soil," and yet, within the few rods of ground which my eye controls while sitting on Westhope's porch, I counted one morning, in a few minutes, thirty-four distinct representatives of the vegetable kingdom, self sown, self propagated, each one of which required a college training even to begin to understand, much less to exhaust. Did I extend the vision by aid of microscope, the fertility of that few rods of front yard would be extended immeasureably. Oh, this teeming earth of ours will teach us yet to solve the problems of capital and labor, of money and municipal government as well as the higher and more difficult problems of conjugal felicity, domestic joy and the salvation of the individual soul. And the converse is true I think, that these problems can never be solved except by those who are tutored of the earth, who are trained in the primary school of nature, whose preparatory studies at least were carried on in the great out-of-door college of God. The Indian, it is said, puts his ear to the ground and listening intently, detects the approaching tramp of the foe, or he feels the tread of the buffalo herd he is looking for. They who put their ear close to the bosom of mother earth, and listen to the simple runes of the insects; they who study the circulation in the fern frond will in due time hear the approaching tramp of the human army that makes for civilization and peace. The fi sense there developed will help solve the perplexities of the state. It will purge the altar of its superstition and rear the temple of reason which will also be the temple of trust. That good saint of the Catholic Church, Thomas à Kempis, has anticipated me and put all this in happier phrase when he said, "If indeed thy heart were right, then would every creature be to thee a mirror of life and a book of holy doctrine." And Sir John Lubbock well says "The richness of life is wonderful. Any one who will sit down quietly on the grass and watch a little, will be surprised at the number and variety of living beings, every one with a special history of its own, every one offering endless problems of great interest."

This suggests a third great contribution to spirit which the country gives. It is a school of faith. It restores the trust which has been broken by the clash of selfish interests, the clamor of wordy creeds, the rivalry of sect. However banks break, nature is always solvent. Building and Loan Associations too often prove a delusion and a snare to the toiler on account of the most dastardly treachery which the modern man is guilty of, the speculating treachery of trusted officials, a man who in the hope of private gain dares to risk another's property. But the forests continue to grow, the oak adds its annual ring of fiber, and though the farmer has his dire anxieties caused by drought and flood, scorching heat and untimely frost, yet deep in the heart of nature was written the text, long before it found a place on Hebrew scroll, "Seed time and harvest shall not fail." The seasons keep their ceaseless rounds. The sun keeps his engagements unerringly. When humanity disappoints the moon holds, and, because of its regularity, in the heart of man rises a tide of confidence in the eternal as unerringly as do the waves of the ocean turn their tidal front towards its beckonings.

The genesis of the religious sentiment is a matter about which scholars disagree, but all are agreed that nature very early became a preacher to the soul. The universe soon began to minister to the heart of man. The winds were early messengers to the spirit, indeed they were both symbol and essence of spirit to our forefathers, as early language shows. The spring, the brook and the river to Jesus himself were the most suggestive symbols of the eternal life and the paternal Spirit. "The truth that I shall give to you shall be to you a well of *water* springing up into eternal life." "The love of nature is a great gift," says Lubbock, and it must ever mark the ripened as well as the gifted soul. The heart distorted with cares and torn with passion may well "flee as a bird to the mountain," that in the solitudes of nature it may find the "peace that passeth all understanding." Rock and tree and brook will become a balm to the fevered soul, bring salvation to the sinning spirit, restore the fainting, lift the fallen and save the lost.

It is often felt that the lessons of nature are too subtle, cold and unimpassioned save for the cultured and the already redeemed spirit. That is to say, its ministrations are supposed to be chiefly for those who least need a ministry. This suggests the last spiritual value of the country of which I will speak this morning. It makes religion simple, faith unconscious. Life began in unconsciousness. On its higher rounds it becomes conscious. Wherever life awoke to a sense of its own existence; when the personal pronoun in the first person singular, came to be, when the soul could say "I am I," at that time the soul of man was born. When man became a creature of introspection and analysis, he became as one of

the gods, knowing good from evil. Then he passed the great crisis of nature's Eden. He left the joys of the brute and entered into the bitterness of man. He had "eaten of the fruit of the tree of knowledge of good and evil." But this self-consciousness may be developed into a disease, and on the higher spirals of life the soul swings around again into a *divine unconsciousness of self.*

Nature helps us up this higher incline. The sickly anxiety about our own soul is lost in the communion with the great Oversoul. The country corrects the strut of the egotist and it shames the groans of the selfish seeker for personal salvation. In our city life we are so conspicuous, we become abnormally anxious concerning appearances. Physically and spiritually we are over concerned with clothes. The country has a tendency to take the peacock out of the woman, the pedant out of the man and artificiality out of the child. There is something ridiculous which finally grows into pathos in the city woman who changes her dress two or three times a day at the countryside; who carries her Saratoga trunks under the trees and neglects the great panorama of the skies in her devotion to the mirror. Poor soul! What does the bluebird care for her laundered stripes? What note does the squirrel take of her silken sashes? The frills on the child's dress, however artistically conceived are very crude and coarse compared to the dainty scallopings of the maple leaf. The milliner cannot match the blue of the gentian, or the red of the cardinal flower, and so, slowly but surely, the boy drops into jeans and the little girl becomes familiar with her own brown feet and is not ashamed of them, and the woman, however fashionable, becomes ashamed of her laundry bills and drops into monochrone, thus blending into instead of blazing upon the landscape. And all this symbolizes a parallel change of heart and of mind. Not the smart things that other folks have said which you remember, not the bright quotations from the book. not the tiresome repartee of the boarding house counts under the trees, but the kindly accents, the saving common sense, the helpful thoughtfulness and the wholesome stupidity; the sanity of the commonplace, the sanctity of simplicity, this is the grace which the earth imparts. Not consciously, but unconsciously does nature break the bubbles of our conceits and chasten us with humility. The camp meeting, at which the soul is pricked into a fever of self anxiety and the heart is turned wrong side out for inspection, is giving way as men learn the language of earth to summer schools of quiet study, to science schools of investigation and observation, to Chautauqua circles of communion with great minds, all these turning the mind away from itself and putting the heart in line with things in harmony with nature. "The simplicity of the gospel of Christ" is a happy phrase of the Wesleys and their spiritual companions. The gospel of Jesus was redolent of the fields. His inspiration came from sparrows and lilies. He was a rustic of the kingdom of heaven. He was an apostle of simplicity, a teacher of the religion of out-of doors Oh, that this gracious lesson of the earth might stay with us, reducing our theological as well as our physical wardrobe to the plainness of His seamless robe.

I have no time to turn aside to discuss questions of dress, but the analogy is so fitting and so inevitable that I am loath to omit the suggestion of this country religion which does inspire the plainness though not the stiffness of the Quaker garb, the simplicity though not the arbitrariness of the Methodist discipline on these matters. God help us to take to heart this spiritual investment of the countryside in our city homes so that we may be relieved of the elaborateness of our silly wardrobes, the tyranny of the dressmaker and the shameful costliness in money and strength of our plumings and our flutings. A life by the riverside, an intimacy with the trees, a familiarity with the grass for two months, ought to bring a blush of shame to the cheek which is too prone to smile and wink at any allusions from the pulpit to this high crime against the spirit.

What then are the spiritual values of the country of which I have spoken? Bodily health, which is a condition of mental sanity and moral vigor; intellectual quickening on lasting lines. Contact with the country is contact with reality. A study of nature is a study of God. Control of the simple facts of rock and herb and bird is a preparation, I am tempted to say an indispensable preparation for the successful control of the higher and more subtle facts of the shop, the library, the prison and the asylum. Again, this ripens into a faith, resting, shall I say, in the divine fate of nature; the inevitability of law, the unbending order of the universe, the unrelenting severity of the seasons give the soul a trust and a resignation too often missed in our man-made schemes and the tinkered creeds of the conventions. Lastly, it gives us simplicity, the unconscious life that comes to the soul that is ministered to by the immensities of the heavens, by the perfection of a dewdrop. To him whose spirit is ministered to by nature comes the self forgetfulness of the higher soul. "He loses himself in the perfect whole." Acorn as much as the oak, bluebell as much as the evening star, plaintive call of the whip poor-will as well as the crack of the thunder, the mysteries found in the handful of mud as well as the record deciphered in the quarry, all shame the egotism of men, rebuke the self seeking of the world, expose the shamelessness of man's pretensions, the foolishness of his decorations. The higher peace comes to the soul when once is born in upon it a sense of relationship with all these; when he becomes certain that he is a link in the endless chain in the universe, a part of the divine unity.

The writer of the Apocalypse, though enjoying the full benefit of the solitudes of Patmos, lifted his eyes to the brown earth with which he might have full communion, and saw the fulness of life, the ultimate triumph, the ideal condition as "a great *city* descending out of heaven from God, having the glory of God and her light was like unto a stone most precious. * * * and the nations of them which are saved shall walk in the light of it." John as well as Job was oracular. This rhapsody of the recluse is prophetic. Not alone on the hill slope, not alone under the trees, not only in the quiet of nature, but on the thronging street, in the tumult of human nature and in the triumph of art does God minister to man. So let us turn to the city and discover some of its spiritual values to reconcile us if possible to the life of the city as to the country; for there is discipline in the struggle of the city. There is inspiration in the triumphs of man and the highest achievements of the human mind necessitate the city. The old saying that "God made the country but man made the city" is misleading. If God made the country for man he also made the city with and through man. The highest achievement of nature is human nature and the greatest outcome of human nature is the complex life of the city. London began in the ant hill. Paris is a perfected hive. In passing out of the country into the city we do not pass out of the sunshine into the shadows, but out of light into more light. The highest as well as the latest science is sociology, the science of society. Man, solitary man, is necessarily a fractional man. Man reaches his maximum only when he joins his fellows in corporate life.

Let us try to grasp some of the spiritual values of the city as we did those of the country. Let me begin with the grimmest inspiration. There is spiritual profit in the awful struggle for existence which is going on in every great city. In the country man fights with nature. His primary struggle is with the weather and the weeds. In the city man enters the fiercer battle of man with man. It is class against class, trade against trade. It is not for me at present to discuss the principles of competition in trade, but let us get a crumb of comfort out of the thought that there is a spiritual compensation in the very struggle. "The survival of the fittest" has had an immense part to play in the spiritual progress of the world. Although there comes a time when the survival of the fittest ripens into a diviner law of the survival of the noblest, a variation of the law which culminates into a difference in kind.

But in the city there are other and higher inspirations than the grim discipline of the contest. Here the soul expresses itself in the higher revelations of art. The Parthenon and St. Peter's, Angelo's Dome and Raphael's Madonnas were inspired by and created for the city; Shakespeare, Beethoven and Wagner, however nurtured, culminated in the city. Without the city their works would have been impossible, or if possible, they would have died at birth, would have been lost. Architecture and painting, music and the drama are but varying expressions of the human soul, man rising out of the realm of matter into the domain of spirit, man beginning where God left off, improving upon nature. He has already begun to build the holy city when he changes the tree into timber, the rock into the polished marble, makes perennial the perishable annuals of the field, makes social the nations. I have spoken of the country as the primary school. The city is the university of life, where the higher branches are studied and the harder problems grappled with. In the marsh we find the snail, the cray-fish and the bull frog. In the stagnant human swamps of the city there are also human snails carrying their shells upon their backs, making a house of their own encrusted thought. There are human cray fish there so fearful of the dangers of the advance that they always travel backward, and there are human bull-frogs inflated and boastful who think they discover in their own croaking a music sweet and winning. Shall we commend the study of these lower specimens of the marsh and find no profit in the study of the higher species of the same genera in the city slums? Prize the birds as you please, their chatter in the boughs as not comparable with the chatter of the children in the park. Admire as we can and should the tree in the forest, we must recognize that even the tree reaches its ultimate beauty and utility in the cabinet shop under the dexterous hand and skilled eye of the artisan.

Aside from the direct study the inspiring challenge the city gives to the intellect, it is there that man enters into his full inheritance. Here for the first time his estate becomes valuable. The toil and triumph of his fore-elders are now within his reach. In the city he walks the streets paved and lighted by the labor of his father and grandfather. In the library he finds the lore of the centuries. His Aryan forefathers hand

their words to him through the books that are the accessible to the poorest. The Parthenon is dead but some trace of its fluted columns is found on the porch of the workingman, and there are some hints of the cathedral, that majestic prayer in stone of the Middle Ages, in the pine spired meeting house of the last Methodist schism. In the city the poorest of us enjoy the architecture which the money of the wealthiest has made possible. In the city the works of the masters with the brush and the chisel are almost within the reach of all and when that great city of the Apocalypse which is being built on the earth is completed, they will be quite within the reach of all.

Again out of this complex life comes or should come that spiritual sympathy that reaches from the pauper to the millionaire, from the pale slave of the sweat shop to the restless heart of the imperious woman who spends miserable days amidst elegant surroundings and beats her pillow in sleepless anguish over thwarted ambitions and dissipated energies. The city is a teacher of the humanities as the country never can be. It is the high school of the philanthropies. It is in the city that the poor, beaten, bruised, blistered horse most often needs a friend. It is in the city the greatest solitude overtakes the human soul. There is no desert so dreary to the human heart as the social desert in the great city boarding house, where no one knows and no one cares whence the stranger has come or whither he goes.

The altruistic is drawn to the city as the mother is drawn to her crying child. It is only our spiritual blindness, the undeveloped condition of our souls that locates sublimity only on the mountain top and finds poetry only in forest depths. There is sublimity and poetry there. But there is more sublimity and poetry where a human soul towers over the multitudes in the great city, rising into peak-like majesty above its fellows. Had we discernment, such would move us with an awe greater than that inspired by the Andes or the Alps. The highest mountain, they say, is situated somewhere in the chain of the Himalayas, but there is a sublimity that gathers around the head of that peasant prophet walking the streets of Jerusalem which no mountain in Asia equals. Yankee sagacity did well in naming the mountain peaks of New England after the great Americans, Washington, Adams, Webster, but these men dwarf the mountains and the hills are made to wear names that unfortunately suggest their insignificance and their inadequacy. Emerson sang of Monadnoc that woke within him "a thousand minstrels." He plead for the barren cone

> "Above the floral zone,
> Where forests starve."

from which he gathered the sheaves of

> "A celestial Ceres and the Muse."

But the poet of the mountain is a sublimer fact than the mountain. Emerson is greater than his Monadnoc.

So whichever way we look, the city however meager, aye, the most wretched beer-bedrugged town of the west is a bigger fact, a greater study, a more inspiring presence to the spiritual life than any seaside or waterside. What would the ocean be to us were there not a Homer in the heart to recognize and interpret its restless billows? And that Homer in the heart is at home in the city. It is said that seven cities claim the nativity of the Homer of the Iliad and the Odyssey. Every city is the birthplace of this Homer of the human soul that clothes the mountain with meaning, invests the ocean with majesty, robs the storm of its terror. After all, the old blind poet of the Greeks strikes the central sanctity as he suggested the highest inspiration when he said

"For minstrels from all men on earth get their mead of honor and worship inasmuch as the Muse teacheth them the path of song and loveth the tribe of minstrels."

But comparison here above all places is invidious. There is no antagonism, no conflict of interest between country and city, certainly none in the spiritual commerce of soul. All our artificial distinctions break down. The city is the child of nature as much as the forest, to say the least. Architecture is a department of natural science as much as geology and botany.

> "Earth proudly wears the Parthenon,
> As the best gem upon her zone,
> And Morning opes with haste her lids
> To gaze upon the Pyramids;
> O'er England's abbeys bends the sky,
> As on its friends, with kindred eye;
> Far out of Thought's interior sphere
> These wonders rose to upper air;
> And Nature gladly gave them place,
> Adopted them into her race,
> And granted them an equal date
> With Andes and with Ararat."

The lines of country and city are interchangeable. Nature is in the city, not alone in the park but also in the alleys. She has her scavengers at work, ununiformed by the Civic Federation, more skilful and diligent than its employees. In the "mud and scum" of the city, as of the country,

> "There alway, alway, something sings,"

and so in the country, the city is always present. There life has its struggles. Human tasks are there ameliorated by invention and toil is relieved by art, solitude dissipated by letters. Both country and city conspire to bring their contributions to the spiritual life. The hopeful situation is found in the fact that the chasm is being narrowed, artificial lines are being borne down. The distinctions between city and country fade. The rustic wears urban clothes and greets you with urban manners, and the *citizen*, as the name once implied, is no longer a resident of the city. On the other hand, more and more let us pray, may the dweller of the city find the simple heart, the unpretentious mind, the uncalculating soul such as I tried to show at the outset is the gift of the country to him who enters into its higher ministrations. Yes, Job was right when he said, "Speak to the earth and it will teach thee." But John was also true when he predicted that the final triumph would come in an ordered city, "in the light of which the nations would walk" and to which "the kings of the earth would bring their glory." John saw it *descending* from heaven. Perhaps we in the spirit of science would prefer to see it *ascending* out of the earth, rising out of the past; but in either case it is a city to be on the earth, a city whose "gates are ingel guarded, a city into which there shall an no wise enter anything that defileth, neither anything whatsoever that worketh abomination or maketh a lie." Such a city it is our privilege to build here on Lake Michigan. Such a city we already have in embryo. We are the artisans here called to build this shining city of justice, the home of righteousness. Already jasper and crystal, sapphire and chalcedony, emerald and sardonyx, chrysolite and beryl, topaz, jacinth and amethyst embellish our city more profusely perhaps than even the vision of John conceived. It only waits that consecration of spirit, that dedication of heart, that perfection of life to make Chicago indeed the "holy city," a new Jerusalem in the light of which the nations will walk, a city the gates of which shall not be shut at all by day for there shall be no night there." To the completion of this new Jerusalem on the shores of Lake Michigan we are called. To this task let us rededicate ourselves this morning. It is the imagination of man, the winged powers of the soul that reads the lesson of earth. It takes more of this winged power to find the parallel lessons of encouragement and inspiration in the city, and only those who have mastered the "a—b, abs" of the country can successfully grapple with the algebra of the city. Many there are who face with courage the threatening gloom of the country, but abandon the high problems of the city, and shrink into the mean dimensions of selfish pursuit under the cowardly apology of "no use; the forces of evil are too much for us."

I went hither two months ago as a solitary horseman. Through two hundred miles of sunshine and shadow my good horse Roos and myself picked our way between farms and through hamlets. The last day out the growing heat led us to take a twenty mile ride in the dark of the early morning that we might escape the heat of the day. At two o'clock on that memorable Sunday morning we were on the road while all the world seemed asleep. Even the birds were in dreamland and the leaves were still. There was a double depth to the sky and the stars seemed to nod and blink. In this stillness that was almost preternatural the sky became o'ercast, ghostly shadows came slowly up out of the west. The naval squadron of the sky wheeled into action and distant flashes of light indicated that the engagement was "already on" on the far horizon line. The great men-of-war bore down on the solitary horse and rider. The rumble of their cannonading was heard. The crack of their heavier ordinance became startling. A thrill of apprehension quivered through the horse and smote the rider. One gallant frigate, full rigged and ominous, bore down with impetuous speed upon us. Its bowsprit pierced the moon and split it, its black hull ran it down and obliterated it and pitchy darkness was o'er all the earth. There was no shelter at hand, or if there was we knew not how to reach it. Roos with cautious step and vigilant ear slackened her willing pace and groped. We stopped and waited. The world seemed on the eve of obliteration, but soon the cloudy squadron sailed over us and it did not crush us. The keels of these phantom ships flashed with electricity above our heads, and still left us unscathed and unscorched. Slowly in the wake of the storm the stars appeared one by one and lo! the shattered moon was there in its completeness. The air was cooler. Dawn, "the rosy fingered," met the shadows of the sky-fleet and scattered them, and the birds began to twitter. The cocks crowed in the barnyard. The dogs barked their welcome. The cow-bells began to tinkle and drowsy farm men and women came out to milk. The storm was gone. Day had come. The world was moving on and the memorable ride ended in a welcome breakfast for horse and rider.

More than once since we have worked together have we encountered such a spectacle in the social and civic life of this great city. You remember how a little time ago what seemed a destructive armada from heaven bore down upon this city and it was engulfed in what seemed to be the destructive gloom of anarchy. Every star went out and the moon was pierced and there was no sun. Then the fleet bore by and we found that it was only a cloud and that it had

cleared the atmosphere. The moon was in its old place, not a star blotted out. The sun came as of old. After terror came indignation; after indignation, regret; out of regret, pity.

Again came the convulsions of the great strike of a year ago. Wrongs ripened into desperation; desperation into mistakes to be followed by other wrongs. But the storm passed by and the birds began to sing again. Then came the recent financial o'ercast. Men became panic stricken because a few banks had broken. Reason almost deserted its throne. Conscience quite lost its bearings simply because the "times were hard" and things seemed to be going to the bad. Perhaps they seem to some of you thus yet, but I take to heart that Sunday morning sermon of the cloud storm and remember that the cloud, however charged with water or electricity, however borne along by the tempest, is but a cloud and can abide only as a cloud. It cannot permanently obscure the sun. The splitting of the moon and the running of it down and the blotting of the stars are only seeming. They remain, the cloud passes. Thus over country and city one economy obtains. Spirit and matter are conditioned by kindred laws and we can count with equal certainty upon the stability of the right and the transitory quality of the wrong. For life must on and upward go. Let us construct a celestial superstructure on terrestrial foundations, making the city of Chicago so clean, wholesome, temperate, beautiful that it will indeed be the "new Jerusalem, the city of God, the light of the nations."

The Home

"Our daily life should be sanctified by doing common things in a religious way."

Helps to High Living.

Sun.—The law of morality is just as human as the law of nature.

Mon.—To know the barriers, to perceive the necessity of the law—that is liberty.

Tues.—My work was faithful to me in the gloomy days, and I will be faithful to it in the bright ones.

Wed.—The human mind speaks not alone by the lips.

Thurs.—Forgetting one's self, or knowing one's self—around these everything turns.

Fri.—It lies in our own power to attune the mind to cheerfulness.

Sat.—It is only when one is thoroughly true, that there can be purity and freedom.

—*Auerbach.*

For the Guest Chamber.

By Charles E. Perkins.

All happy thoughts be in thy mind
As thou shalt seek thy bed;
Soft, gentle slumber may'st thou find
When thou reclin'st thy head.
May darkness bring no sense of gloom,
Because God's presence fills the room.

And when returns the morning light,
May its awakening ray,
Fall gladly on thy rested sight
To usher in the day.
And whereso'er thy way may lie,
Thy steps be guided from on high.

A Remarkable Balloon Voyage.

A remarkable balloon voyage was made in Germany a few weeks ago by Dr. A. Benson, during which the balloon reached a height of thirty-one thousand four hundred and ninety-six feet, or nearly six miles. The *Scientific American* gives the following condensed account of the trip. The balloon was equipped with various instruments for making observations, and much of interest was gathered concerning atmospheric physics. Dr. Benson retained consciousness throughout the entire voyage by breathing artificial oxygen prepared for the purpose and carried in bags, and his observations are unusually complete and interesting.

"It is noteworthy that up to a height of one thousand five hundred meters (about four thousand nine hundred and twenty-one feet) the temperature rose steadily. At this elevation the thermometer indicated five degrees Centigrade above zero. The air meanwhile was foggy, and thick clouds frequently hid the earth from view. At an elevation of five thousand meters the temperature sank to eighteen degrees below zero. The atmosphere at this height was dry, and the sun's rays very weak. The artificial respiration was commenced at an altitude of six thousand seven hundred and fifty meters, the temperature at this height being twenty-eight degrees below zero. When Dr. Benson found himself at eight thousand meters, he tried for a moment to breathe natural rarefied air, but soon found out it would be impossible to retain consciousness at such a height in this way. His voice at that altitude sounded strangely muffled. The temperature meanwhile had sunk to forty-two degrees below zero. At nine thousand meters (twenty-nine thousand five hundred and sixty-one feet) he passed up through the thin stratum of high cirrus clouds, and found that they consisted of small, well-formed snowflakes. The extreme height of thirty-one thousand four hundred and ninety-six feet was reached two and a half hours after the start, and the thermometer at this point stood at forty-seven and nine tenths degrees below zero. In this extreme cold Dr. Benson suffered considerably, although he was clothed in heavy furs. Two of his fingers were frozen during the voyage.

"Dr. Benson calls attention to several interesting facts that have been established during this voyage. He found humidity in the highest regions, and observed fine mist in the sky to the astonishing height of more than ten thousand meters (thirty-nine thousand three hundred and seventy feet). It was also noted that the cirrus clouds at a height of nine thousand meters were formed of snowflakes, and that to a height of fifteen thousand meters (forty-nine thousand two hundred and ten feet) there is a change of temperature mornings and evenings, but not above this level, and much besides of a more technical interest. The voyage is considered to be one of the most satisfactory ascensions on record."—*Youths' Instructor.*

Cause for Complaint.

"I don't like grandma at all," said Fred,
"I don't like grandma at all,"
And he drew his face in a queer grimace—
The tears were ready to fall;
And he gave his kitten a loving hug,
And disturbed her nap on the soft, warm rug.

"Why, what has your grandma done?" I asked,
"To trouble the little boy?
O, what has she done, the cruel one,
To scatter the smiles of joy?"
Through quivering lips the answer came,
"She—called—my—kitty—a—horrid—name."

"She did? are you sure?" and I kissed the tears
Away from the eyelids wet.
"I can scarce believe that grandma would grieve
The feelings of either pet.
What did she say?" "Boo-hoo!" cried Fred,
"She—called—my—kitty—a—*quadruped!*"

—*Our Dumb Animals.*

Heavenly Music.

(from the German.)

When it was still the Golden Age and the angels played with the peasant children in the sand-heaps, the gates of heaven stood wide open and its golden radiance fell like rain upon the earth. Men from the earth below looked into the open heaven; above they could see the blessed wandering among the stars, and men sent greetings to the blessed ones above, and these in turn greeted the mortals below. But the most beautiful thing of all was the wonderful music which could be heard coming down out of heaven. The dear God himself had written the score and it was performed by a thousand angels with violins, timbrels and trumpets. When it began to sound, all became quite still upon the earth. The winds ceased blowing, and the waters of the sea and the mighty rivers stood still. Men knelt down and devoutly clasped their hands. As they listened, a feeling so strange stole over their spirits that it is impossible now to describe it to a poor human heart.

So it was then; but long it did not last, For one day the dear God, as a punishment, caused the gates to be shut and said to the angels, "Cease your music, for I am sorrowful." Then were the angels also grieved and each one with his sheet of music seated himself on a cloud, and with their little golden scissors they cut their music sheets into the minutest pieces and let them float down upon the earth. Here the wind took them up and wafted them like snow-flakes over mountain and valley, and scattered them throughout the world. And the children of men each snatched a fragment; one a large piece, another a small one, and took it up carefully and held it as very precious; for it was, indeed, a part of that heavenly music which had sounded so glorious. But in time they began to quarrel and fall out with one another, because each believed he had gotten hold of the best piece; and at last it come about that each one asserted that what he possessed was the real music of heaven, while that which the others had was vain deception and pretense. He who wished to be truly wise—and there were many such—added to his piece before and behind many ornamental flourishes, and something quite extraordinary resulted there from. The one struck "A" and the other, "B;" this one played in a minor, that one in a major key; no one could understand the rest. Suddenly there arose a noise greater than that in a primary school.—Thus it is today.

When, however, the last day shall come, when the stars shall fall upon the earth and the sun into the sea, and men crowd around the gates of heaven like children at the Christmas-tide; when the gates are thrown open—then will the dear God cause his angels to collect all the scraps of his divine music score, the large as well as the small, and even the very smallest upon which but a single note is written. The angels will put the bits together again, and then the doors will spring open and the celestial music shall resound anew as beautiful as before. Then will the children of men stand bewildered and abashed, and they will listen and say to one another, "That you had! There, that is mine! But, oh, how different, how grand it sounds, now that it is all together again and in harmony!"

Yes, yes! So it will be. You may depend upon it.

M. M.

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The Liberal Field.

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Calendar of Unitarian Conferences.

Minnesota, Sept. 17-19, St. Cloud.
Wisconsin, Oct. 1-3, Madison.
Illinois, Nov. 5-6.
Iowa, Oct. 15-17, Anamosa.
National, Oct. 21-24, Washington, D. C.

Illinois Unitarian Conference.

A telegram from Mr. Douthit, of Shelbyville, makes it necessary to postpone the Illinois Conference to Nov. 5 and 6.

C. T. ELLIOTT,
Secretary.

The American Congress of Liberal Religious Societies.

BOARD MEETING.

The Board of Directors meeting of this organization was held at 175 Dearborn Street, Chicago, at three o'clock P. M., September 23d, 1895. Present Messrs. H. W. Thomas, R. A. White, A. W. Gould, Leo Fox, A. N. Alcott, Paul Carus, B. F. Underwood, Jenkin Lloyd Jones. Also L. J. Duncan and B. R. Bulkeley of the Missionary Committee, and J. F. Eberhart and George Shibley of the Publication Committee, and G. B. Penney who is doing missionary work in Illinois. These visitors were by vote requested to take their seats with the board. Letters were received and read from Directors H. R. Whitmore, Alexander Kent, William Salter and W. S. Crowe (and later from A. M. Judy and John Faville; these arrived too late to be read). A letter also was read from Dr. Alfred Momerie expressing his great interest in the Congress, and suggesting a change of name to that of "Liberal Congress of Religions", omitting the word "American" as many on the other side of the water were in sympathy with the purposes of the Congress. After the reading of the minutes of the last meeting the board proposed a lengthy and careful discussion of the suggestions made in the letters relating chiefly to Mr. Judy's resolutions referred to me by the last meeting of the Congress considering a confederation of the liberal denominations as well as religious societies and the public interests of the Congress. The following resolutions were finally unanimously adopted.

Resolved, That a Committee of three be appointed to take into consideration Mr. Judy's resolutions and the correspondence connected therewith and report to the next meeting of this board.

Resolved, second, That the work of the Congress on established lines be continued and with all vigor.

Resolved, That the letter of Dr. Momerie and its recommendation be referred to a special committee. A. N. Alcott, Paul Carus, Leo Fox and R. A. White were appointed such committee with the president and general secretary ex-officio.

The interests of THE NEW UNITY, *Non-Sectarian* and other sectarian enterprises after exchange of views were referred to the Publication Committee, and the general secretary was instructed to call an early meeting of that Committee.

Adjourned at 5 P. M.

JENKIN LLOYD JONES,
General Secretary.

Western Unitarian Conference.

A regular meeting of the directors of the Western Unitarian Conference was held at 175 Dearborn street at 2 P. M., September 24. There were present Messrs. Shorey, Jones, Blake, Hosmer, Effinger, Brough, Secrist and Gould and Mrs. Woolley. The report of the last meeting was read and approved. Miss Safford, of Sioux City, was selected to serve, along with the president and secretary, as delegate to the National Conference. The secretary was directed to forward to the different state conferences the resolutions adopted last spring inviting each state conference to choose a director to serve on the Board of the Western Conference. In view of the action of the Minnesota Conference Rev. F. C. Southworth, of Duluth, was elected a director of the Western Conference to fill out the balance of Mr. Crothers' term, which expires May, 1896. The secretary reported that in response to questions sent out by him to the ministers of the Conference asking how he could most help the churches, he had received many answers urging him to visit the churches oftener and that he should feel it his duty to comply with the request, unless the directors instructed him to do otherwise. No action was taken. The secretary reported that the managers of the Steinway Hall Building offered 1,200 feet of space on the 11th floor at a reasonable rate for a common headquarters. The board adjourned to that building and after looking at the place, it was voted that the matter of common headquarters be recommitted to the executive committee to report the most feasible plans at the earliest opportunity.

The board then adjourned.

A. W. GOULD, *Secretary.*

The treasurer of the Western Conference wishes to acknowledge through UNITY the receipt of the following amounts from subscribers to last year's deficit:

Rev. F. L. Hosmer	$110
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Mr. and Mrs. Good, St. Louis	25
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Rev. F. W. Hugenholz	5
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Milwaukee Church	25
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Rev. W. M. Backus	5
Unity Church, Cleveland	50
Rev. B. R. Bulkeley	10
Ida Grove Church	5
Hobart, Ind., Church	10
Geneseo, Ill., Y. P. S.	5
Rev. J. Vila Blake	32
Rev. W. W. Fenn	55
Mrs. A. L. Wright, Oak Park	5
Rev. A. W. Gould	55
Unity Church, St. Joseph, Mo	20
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Any who have forwarded their subscriptions and whose names do not appear here will confer a favor upon the treasurer by so notifying him.

HERBERT W. BROUGH,
Treasurer.

Iowa Conference

The Program of the Seventeenth Annual Conference of the Iowa Association of Unitarian and other Independent Churches, to be held with the People's Church, Anamosa, October 15, 16 and 17, 1895, will be as follows:

TUESDAY.

Forenoon, at 9:30; Meeting of Board of Trustees In the afternoon at 2:30; Ministers' Meeting, with a Paper on The New Pulpit by Rev. Elinor Gordon, Sioux City. Discussion led by Rev. B. A. Van Sluyters, Cherokee. In the evening at 7:30, Address of Welcome, by Rev. C. I. Deyo, Anamosa. Response, Rev. Arthur M. Judy, Davenport. At 8:00, Conference Sermon, by Rev. Chas. E. Perkins, Iowa City.

WEDNESDAY.

Forenoon, at 9:30, Devotional Service. At 10:00, Business Session. In the afternoon at 2:00, Sunday School Meeting: 1. Sunday School Literature, Rev. A. W. Gould, Chicago. Questions and Discussion. 2. Teachers' Meetings, Rev. Arthur M. Judy, Davenport. Questions and Discussion. At 7:30, Three Aspects of Liberal Religion: 1. What the Bible means to Unitarians, Rev. T. B. Forbush, Chicago. 2. Our Thought of Man, Rev. A. W. Gould, Chicago. 3, Our Faith in God, Rev. J. H. Palmer, Cedar Rapids.

THURSDAY.

Forenoon, 9:30, Devotional Service, led by

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Rev. Mr. Skilling, Decorah. 10:00, Business Session: Reports of Churches. Reports of Committees. Consideration of the plan of co-operation of the Western Conference and the A. U. A. as suggested by the recent action of the Western Conference. At 2:00 in the afternoon, Young People's Meeting: 1. The Young People's Society of Davenport: Its Beginning and its Hopes, by Miss Anna Mittlebuscher, Davenport. 2. Elements of a Successful Young People's Union, by George Greenwood, Sioux City. General Discussion. 3:30, Address, by Rev. W. A. Pratt, Keokuk. Closing Business Session. 7:30, Sermon, by Rev. Mary A. Safford, Sioux City. The People's Church of Anamosa cordially invites all delegates and friends attending the Annual Session of the Iowa Unitarian Association, October 15, 16 and 17, 1895, to the hospitality of their homes. All those expecting to attend are requested to send their names to Judge Davis McCarn, Chairman of the Committee on Entertainment.

Illinois Liberal Congress.

Sunday evening, Sept. 29th, we had a large and encouraging attendance at our services at Freeport. The secretary spoke on "The law, and the advantage of the ideal." The ideal is regarded as the impracticable in this world. On the contrary, it is the only really practicable. The ideal is a soul-builder. It is the beauty of truth and the truth of beauty in all the departments and efforts of life. Plato says of that part of the human ideal which we call Virtue; "Virtue should be desired, not from motives of reward or punishment, but because it is itself the health and beauty of the soul." It is the opposite of the ideal that is in the long run unpracticable. Philosophy, science, poetry and Scripture all units in testifying that only the ideal can save. God is the supremest, perfectest, sweetest ideal man is able to conceive. In fact, the ultimate analysis, the ideal is the gospel of both the Old Testament and the New. The ideal has an innate power over us to draw us and lead us, much as a flower draws the eye. When we really and fully see the Divine reason, the Divine righteousness, purity and love as they are, we shall be drawn to these as to a lily or a rose. It is not any species of physical force that plays on our intellectual, moral and spiritual nature. It is beauty. It is truth. It is reason. It is perfection. It is the ideal. It is the power of the loveable. How Divine this is. The question arises whether any human creature, in virtue of his very constitution, can eternally resist it. We must admit that not only is the moral ideal practicable and the only practicable thing in the long run, but that whatever departs from it is really trying to make headway against nature. It is like rowing against the currents of a river. Not the rower, but the currents will at last avail. Only that which conforms to nature, to a divine nature which God inhabits, can be really successful, practicable and possible in this world. Follow the ideals, then, of honesty, truth, brotherhood, patience, righteousness, fidelity, purity and love. This is Nature.

"The world, then, all before you lies,
The stars fight for you, and there waits
A future where bold enterprise
Flings open wide the long shut gates."

The people here at Freeport are very much disappointed over the change of the time of the annual meeting of the State Liberal Congress, which has now been set by the State Committee for the 19th, 20th and 21st of November. All who have consented to take part in the program will please take notice.

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[From THE NEW UNITY, May 2, 1895.]

The selection we give in another column from "The House Beautiful"—one of Mr. Gannett's uplifting studies which James H. West has just published—was not made because it was the most inspiring word the pamphlet contains. Where all is so good perhaps there is no best, though to our mind the section on "The dear Togetherness" is fullest of strength, sweetness, and light. But this extract was selected simply because it was the shortest that could be made to stand by itself. By sending its publisher fifteen cents our readers can procure the little book for themselves; and if they want to be strengthened and lifted up, they will do so.

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Correspondence

The following responses to our Editorial on "Our Program" will interest our readers. —EDS.

I have read carefully and enjoyed your "Program" Editorial. I feel sure that the position there taken is the correct one for the "Liberal Congress" to take. However desirable an organic union of all the "Liberal" bodies would be I am afraid that there are thousands of people who are perishing for the "Bread of Life" who will be dead and in their graves long before an organic union of all the liberal bodies will take place. What is more to the point, I don't see what Liberal Religion, which has been all along a protest against iron "Ecclesiasticism" now wants to build up in its own name such a "hierarchy" with all its "red tape" and cumbersome machinery, as the proposed "organic union" of all the liberal bodies would be. What we want is the very simplest machinery possible that will bring all classes of men together as religious and spiritual brothers, and the best outlook for such religious fraternity is in adhering to your "Program" for the Liberal Congress. Count me for the "Working Program" for the Congress instead of the "Talking Congress" or the "Ecclesiastical Congress." With this word of encouragement to you in your Herculean efforts to secure "Liberty and Union" in religion in its best sense, I remain

Fraternally yours,
Manistee, Mich. T. P. B.

TO THE EDITORS NEW UNITY: I am a Unitarian who can say "I have all the liberty I want and can use in the Unitarian church, finding it an open church indeed. My liberty is so full, so cordial, that I cannot think of anyone wanting more or able to find more by journeying anywhere else. I recognize, of course, that it depends a good bit on the man and the society he serves; and liberty for a minister anywhere will depend on this. In carrying out your "program" you will find the success in establishing new societies of the scattered liberal forces anywhere will much depend on your minister and the local people, whether they can use their liberty, not as an occasion to the flesh, but as a helper to the spirit which can patiently listen to what one does not believe, in order to get something of what one does believe, in order to emphasize that love, that neighborliness, is the greatest thing. A late comer into the Unitarian fellowship, it has been hard for me to understand why some of this ministry have chafed for liberty, feeling that there was not enough of it; and I truly rejoice in the work of the Saratoga convention, promising a new unity and enthusiasm in the work whereunto we may set faithful hands.

And yet I am in sympathy with the Congress of Liberal Religious Societies, and in

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sympathy with your program, barring a modification I will suggest. I do not entertain the fear of a new sect, if only the liberal religious societies are sympathetic and do not act towards this new movement with intolerance ef any kind.

We cannot find anything ideally perfect, not even this Congress and the words of some of its founders. I do not like the use of the word liberal, never have in the way in which it is used, as the name of a people or society. There is something in it that jars, a kind of branding others as illiberal, by indirection giving others an unlovely name. And still, we cannot get along well without the name. But yet is there a place and a work for this Congress? that is the test question which decides me. A real work done for the ennoblement of the world wipes out a great many sins of imperfection, makes a great many blemishes appear almost lovely, as a beautiful soul shining through a homely face makes the whole face seem charming.

In the very interests of what to me is Unitarianism (and it seems to me most certainly true that Unitarians care more for the triumph of their truth in the world than for the triumph of their name), where there is no liberal society, and yet enough liberal people of different religious antecedents to form one, promising success, it would be to me sin to go in and start a denominational church. Where there is a denominational church doing the work of liberal religion, then to start a new movement under your program were a sin. Wherever there is organized liberty, even if not as nearly the perpect kind as we would wish, that should be used for all forward movement. Wherever there is no organic liberty, the the organization should be made large enough to include all the liberal elements.

The history of the Jamestown, New York, Independent Congregational Church is an example in point. A Universalist movement in that city had been a failure. Its very denominationalism, as I think, had failed to attract to it the liberal elements of the community. Dr. Townsend, without the association of any denominational name, known in the city, called together the liberal elements and at once organized a strong and self-supporting society. An attempt to revive the Universalist movement, I am certain, would never have attained unto a fraction of that success; nor the attempt to have started a new Unitarian movement. There is a large number of people almost everywhere who have grown so weary of sectarianism, who feel themselves so deeply wronged with it, that you can not get them interested in a Unitarian movement. They somehow strangely feel that it is but another ecclesiasticism, and that they have had enough of that; and you can hardly get them in a temper of mind to really consider the question with fairness. Let, however, an undenominational movement be started, especially by some one of whom they know, in whom they have confidence, and these people are available for the new movement. I think that often in our Unitarian work, if, instead of going into a certain field ripe for the harvest, with a Unitarian minister and a Unitarian name, we would search out the minister there who wants liberty, give him our sympathy and support as he goes out in his own city to and from a liberal movement bearing no denominational name, that the cause of our liberal religion would be better served. I have had recently an experience in bringing together the liberal Christian elements in a vallage. My constant word to them was, Do not give your movement a denominational name; to call it Unitarian or Universalist will begin to divide you. Let it be the church of neighborliness, of the Good Samaritan. You can be true to this society, getting its help and inspiration, and also get whatever there may be in it for you by keeping in touch with any denomination you love. The only shadow on the success of the movement is a suspected denominational purpose, which, if justified, will wreck a promising work.

In regard to that part of your program which would establish headquarters in the different cities, I would only do this when I had failed to be able to use liberal agencies already in existence. I do not see why a Unitarian headquarters in San Francisco, for instance, might not be the headquarters of the Congress, multiplying usefulness without multiplying expense, and keeping in that sympathetic touch which would prevent intrenching on each other's field, which would help to really carry out the spirit of the Congress and the spirit of Unitarianism.

Of course "the ins and outs" of it are not as clear to me as those longer in the Unitarian fellowship, but what a pity that the W. U. C. could not have done all its work by simply an extension of the A. U. A. And since the Saratoga conciliation, I do not see why they can not more efficiently work together than apart. And so, just as I think it would be sin, to start a "Congress" society where the liberal work is already being done, albeit not perfectly done, so it seems to me it would be wrong to multiply a headquarters where already there is one doing the work of a branch of the liberal religious societies of which the Congress is composed, until every kindly and honorable effort were made to co-operate together, and have been a failure.

This program should include local conferences for the exchange of thought and sympathy between liberal religious societies. By these, they would get acquainted; by these enrich their own thinking with what in the thinking of their neighbors they had overlooked; by these would come a knowledge of the fields white already for the harvest and but needing the laborers to go forth reaping; by these could come some visiting of the scattered liberals in the general neighborhoods of the several pastors,—if not enough of them to organize into a church, organizing them into a reading circle, getting them out of their loneliness by a touch with their kindred spirits through the printed tract or periodical.

We do not want this Congress movement to become a new sect. We need not have it so become, if those in its movement will temper their zeal with patience, and those who are not of it will temper their adverse criticism with sympathy; for nothing will so develop the sect spirit so much, giving its movement a success, than persecution or the seeming of it, the very imagination by which we think we must defend this line of action against the world, thinking all the world is set against it, misunderstanding it.

Let the Congress, therefore, go forward, provided always it remembers that it is the Congress of "liberal religious societies," and is delicately sensitive to all the rights and usefulness of those societies, and all their possibilities of still greater usefulness.

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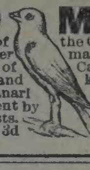

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The outcome of the Cuban rebellion depends on the attitude of the United States, and Mr. Clarence King, in *The Forum*, September, urges that we have the right to recognize Cuba's belligerency, which recognition is all that is needed to insure her triumph. Mr. King says: "The Cuban war hangs before us an issue which we cannot evade. Either we must stand as the friend of Spain, and, by our thorough prevention of the shipment of war supplies to the insurgents, aid and countenance the Spanish efforts to conquer Cuba into continued sorrow, or we must befriend Cuba in her heroic battle to throw off a mediæval yoke. Let us not deceive ourselves! Spain alone cannot conquer Cuba; she proved that in ten years of miserable failure. If we prevent the sending of munitions to Cuba, and continue to allow Spain to buy ships and arms and ammunition here, it is we who will conquer Cuba, not Spain. It is we who will crush liberty!" According to American precedent, says Mr. King, "neither a state of hostilities nor the setting up of a civil or military organization is necessary to entitle a people to belligerent rights." The insurgents he says, further, do not ask anything of us and make no appeal for active aid, but "they are at a loss to comprehend how a great people to whom heaven has granted the victorious liberty for which they are fighting and dying should let months pass in cold, half silence, without one ringing 'God speed!' to cheer them on into battle."

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I have made $1,640 clear money in 87 days and attended to my household duties besides, and I think this is doing splendid for a woman inexperienced in business. Anyone can sell what everyone wants to buy, and every family wants a Dish Washer. I don't canvass at all; people come or send for the Washers, and every Washer that goes out sells two or three more, as they do the work to perfection. You can wash and dry the dishes in two minutes. I am going to devote my whole time to this business now, and I am sure I can clear $5,000 this year. My sister and brother have started in the business, and are doing splendid. You can get complete instructions and hundreds of testimonials by addressing the Iron City Dish Washer Co., 145 S. Highland Ave., Station A, Pittsburg, Pa., and if you don't make lots of money, it's your own fault.

MRS. W. H.

Scholarships for Girls.

When Mrs. Ruth Ward Kahn, now residing at Leadville, Colo., was going through college the struggles of poor girls to gain an education came under her notice.

She attended and from the University of Michigan graduated in 1889. She decided then to help to secure an education for at least two girls. There are two young women at school now who are dependent on her for means to pursue their studies. One is in the University of Michigan, and the other at Vassar college. Four months of every year she devotes to lectures, the proceeds of which go to her two charges.

Mrs. Kahn's success has encouraged her so much that she has decided to raise a fund to establish scholarships in colleges for the benefit of poor talented girls, that they may become self-supporting. With this end in view she has already lectured in several cities of Colorado. Her travels in Hawaii will be the subject. She went there in 1890 for the McClure syndicate, and became so infatuated with the country and its people that she re-

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mained for a year. For a part of this time she resided in the king's palace, as the guest of that genial monarch and his queen, and naturally is a supporter of Lilioukalani. In her lecture Mrs. Kahn will disabuse the popular mind of some errors regarding Kalakaua, the natives and the missionaries. "He was an honest and honorable gentleman," she says of the king, "and the worst thing his enemies could say of him was that he was a poker player, and fond of fuss and feathers. In thirty years he brought the natives from savagery to progressiveness and enlightenment."

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by local applications, as they cannot reach the diseased portion of the ear. There is only one way to cure Deafness, and that is by constitutional remedies. Deafness is caused by an inflamed condition of the mucous lining of the Eustachian Tube. When this tube gets inflamed you have a rumbling sound or imperfect hearing, and when it is entirely closed Deafness is the result, and unless the inflammation can be taken out and this tube restored to its normal condition, hearing will be destroyed forever; nine cases out of ten are caused by catarrh, which is nothing but an inflamed condition of the mucous surfaces.

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How Inventions Come to Pass.

There is apt to be a fine irreverence about the inventor which leads him to suspect that any old way of doing a thing is for that very reason not the best way. Often he observes some time-honored plan of working, audaciously makes up his mind to do the exact opposite, and hits upon success. Guns were loaded at the muzzle for ages, until one day a man of originality thought of loading them at the other end, the preferable end on many accounts, besides that of manifest convenience. The same path was trodden by the Frenchman who first put the eye of a needle near its point. He little knew that he was doing a great deal to make the sewing machine a possibility. One of the notions of the pioneer railway engineers in England was that the rails must be flanged so that the wheels of locomotives and carriages should not get off the track. But some of skeptical mind inquired: Why not leave the top of the rail flat, or nearly flat, and put the flange on the wheel, an easier thing to do? Accordingly the flange was taken from the rail to the wheel, and remains there to this day, to remind the traveler that an Eastern philosopher said long ago: "To him that is well shod it is as if the whole earth was covered with leather."

It is a good many years now since steam was first used for heating buildings, and, as air when warmed ascends, what more natural than that steam coils should hug the floors just as the stoves before them had done? But in some of the largest factories of this country the coils are fastened, not to the floor, but to the ceiling, which proves to be a better place for them. As everybody knows who ever sat before an open fire, radiation is a pleasanter means of warmth than convection, than heat carried along by currents of air; floor space is incidentally saved, and the risk of gathering combustible rubbish about the coils is avoided. In the age of simplicity which came down to Watt's time and the invention of the steam engine,

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FOR 1895.

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when a kettle was to be heated the proper place for the fire was thought to be outside. But when big boilers came in, with pressing need that their contents be heated in the shortest time possible, it was found gainful o put the fire inside. Stephenson's locomotive, the Rocket, derived no small part of its efficiency from his knowledge to which side of the boiler to apply the flame.

On somewhat the same principle Lord Dundonald, one of the early improvers of the steam engine, forced the hot air currents under his boiler from above downward, against their natural tendency to move from below upward. In this way he made available much heat that otherwise would have been wasted. The steam engine, whether mounted on wheels or not, always keeps its fuel outside; furnace and cylinder are distinct. Today the steam engine's primacy is challenged by a motor which uses its fuel inside, the furnace being no other than the cylinder, precisely as in the barrel of a gun. So much more work does a gas engine yield than a steam engine, in comparison with the heat applied, that only the dearness of heat as supplied by gas prevents the speedy supersedure of steam for motive power. As gas engines grow steadily larger, their margin of economy becomes so decided that it begins to pay to make gas on purpose to burn in them.

Don't Worry Yourself

and don't worry the baby; avoid both unpleasant conditions by giving the child pure, digestible food. Don't use solid preparations. *Infant Health* is a valuable pamphlet for mothers. Send your address to the New York Condensed Milk Company, New York.

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OAK PARK UNITY CHURCH (Universalist), R. F. Johonnot, Minister.

PEOPLE'S CHURCH (Independent), McVicker's Theater, Madison street, near State. H. W. Thomas, Minister.

RYDER MEMORIAL CHURCH (Universalist), Sheridan Ave. and 64th St. Sunday services 11 A. M. and 8 P. M.; Sunday School, 9:30 A. M.; Young People's Christian Union, 7 P. M. Devotional Meeting, Wednesdays at 8 P. M. Rev. Frederick W. Millar, minister; residence, The Colonial, 6325 Oglesby Ave.

ST. PAUL'S CHURCH (Universalist), Prairie avenue and 28th street. A. J. Canfield, Minister.

SINAI CONGREGATION (Jewish), Indiana avenue and 21st street. E. G. Hirsch, Minister.

STEWART AVENUE UNIVERSALIST CHURCH, Stewart avenue and 65th street. R. A. White, Minister.

THIRD UNITARIAN CHURCH, corner of Monroe and Laflin streets. J. Vila Blake, Minister.

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SAPOLIO

What Do You Think of This!

TIME speeds on—before you realize it Christmas is at hand and the worry of selecting gifts begins. An inexpensive gift that will give pleasure and be of utility and at the same time suggest appropriateness is one of the most difficult problems that confronts us at holiday times. The trouble is we put it off too long. Nothing seems to suggest itself as "just the thing" and thus the important duty of selecting our gifts is left till the last minute and one must then" take what is left." The readers of the NEW UNITY should not be of the dilly-dally sort. The World's Fair souvenir spoons are *just the thing*. And as bridal or birthday gifts it would be a hard matter to find another gift so pleasing to the donor, at such a small price. One lady writes:

STAUNTON, VA., June 27, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received the spoons O. K. and am more than pleased with them. *I am delighted.*

I presented one set as a bridal present and they attracted more attention and admiration than any of the other presents.

Enclosed please find postoffice order for the amount $6.00 for which you will please forward six sets of your "World's Fair" souvenir spoons and the cake basket which you offer as premium for same. Yours truly,

(Signed) LILLIE V. CROFT, 318 Fayette St.

DESCRIPTION OF SOUVENIR SPOONS.

They are standard after dinner coffee size, heavily coin silver plated, with gold plated bowls, each spoon has a different World's Fair building exquisitely engraved in the bowl, and the handles are finely chased, showing a raised head of Christopher Columbus with the dates 1492-1893, and the World's Fair City. The set is packed in an elegant plush lined case. The entire set is sent prepaid for 99 cents, and if not perfectly satisfactory your money will be refunded.

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Below will be found a few of the many thousands of cordial letters we are receiving from delighted purchasers. These are not old letters but new ones as may be seen from their dating. They are all letters from subscribers of religious papers.

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Dear Sirs:—I sent for a set of your souvenir spoons for my wife a short time since and you enclosed an offer to make a present of three sets if we would sell six. My wife went out among her friends and sold six in one afternoon. I enclose money order for $5.94 for the nine sets of spoons.

She thinks she could sell many more among her friends here, and wants to know what you give as presents besides the souvenir spoons. How much longer will the offer last, or rather how much longer will the spoons hold out?

Yours respectfully,
EDWARD W. BONNEY, 8 Myrtle St.

This sounds like business all through. Mr. Bonney's judgment was evidently based upon the fact that the spoons were of real merit and would be in good taste for his wife to take orders among her friends. There are lots of folks who delight in the diversion of interesting their friends in some pleasing article. It isn't canvassing but a commendable method of putting calling days to good practical, profitable use.

MERIDEN, MISS., Aug. 6, 1895.

Leonard Mfg. Co.

Gentlemen:—I send enclosed, postoffice order for $7.39 for which please send to my address, one case of your silverware, containing tablespoons, teaspoons and butter plates, six of each and butter knife and sugar spoon. Also six sets of World's Fair spoons. Please send a cake basket as premium for the souvenir spoons. I think I can get orders for several cake baskets when I have one to show the ladies, also butter dishes. This is the tenth set of spoons that I have ordered of you. All are pleased with them. Please address,

MRS. FRANK MEYERS,
343 41st Ave.

FORT MORGAN, COLO., July 8, 1895.

Leonard Mfg. Co., Chicago.

Gentlemen:—I received your card this morning in regard to the spoons sent us. The spoons came all right and we were well pleased with them. Mrs. Seckner showed them to a few of her lady friends and all wanted them, but all did not feel as though they could take them.

Yours truly,
REV. H. D. SECKNER.

SUMMARY.

If the reader will glance over the "Description of the Souvenir Spoons" there can be no doubt of the genuine bargain that is offered.

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